

A
R E M E D Y

FOR ESTABLISHING
UNIVERSAL PEACE AND HAPPINESS,
AGAINST
UNIVERSAL OPPRESSION, AND DANGEROUS
TUMULTS.
O R,
THE FRIENDLY DICTATES OF COMMON SENSE,
TO ALL WORKING PEOPLE,
ESPECIALLY
TO THE SILK WEAVERS OF LONDON.

Shewing the Easy and Peaceable, the Just and Lawful,
the Only and Infallible Ways or Means to Unite
their Interest, and become ONE FIRMLY UNITED,
FRIENDLY AND PHILANTHROPHIC SOCIETY OF
FREE TRADESMEN. An Example worthy the
Attention and Imitation of every useful Class of
People.

By ANDREW LARCHER.

*"O that men would seek each others interest and happiness!
"for then they would certainly find their own meet them by
"the way."*

*"For the oppression of the Poor, for the sighing of the Needy,
"now will I arise, (saith the Lord,) I will set him in safety
"from him that puffeth at him." Psal. xii. 5.*

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P R E F A C E.

GOOD Designs and good Efforts, that are productive of or tending to good effects, do as naturally recommend themselves to each discerning Conscience, as Truth and Virtue do to the pious contemplative mind. As my designs and motives are for such amiable characters, I need say but very little by way of Preface to this Work. And that is, I am convinced that it is the undeniable Duty of all people, especially of those that call themselves true lovers of LIBERTY, or zealous Supporters of the natural RIGHTS OF MAN, and possessors of Humane and Christian Principles, to use their utmost endeavours (though their efforts may prove feeble, and perhaps fruitless) by all justifiable means, “ *To loose the bands of wickedness; to undo the heavy burdens; to break every unjust yoke, and let the oppressed go free.* *Isai. lviii. 6, 7.*”

With

With these solemn and persuasive Truths, strongly impressed upon my mind, by that which I experience and see relative to the present increasing and cruel oppressions endured by every useful class of people, I have, through many difficulties and much opposition, composed and brought to the Press the following work ; which I do now humbly and earnestly recommend to public notice, but to all *working people* in particular : being fully convinced, that if impartially investigated and properly improved, under the blessing of God, it will justly merit the Title which I have given it, and be a ready means to try and distinguish all people that truly are sincere Friends to Divine Truths, Just Liberty, Equal Rights, and Human Happiness. Therefore none can despise, or discourage, oppose, nor persecute these peaceable means, without distinguishing and manifesting themselves to be, characters of the contrary description ; since neither the work, nor the designs of it, militate against any thing, but what does militate against absolute Rights, and human Happiness.



UNANIMITY

A REMEDY, &c.

*UNANIMITY IS THE STRENGTH OF
SOCIETY, AND SOCIETY THE STRENGTH
OF RIGHTS.*

IT is certainly an incontestable truth, that cannot be denied without the greatest folly and absurdity, that every lawful Workman, and others that are justly interested in the *SILK - WEAVING Trade*, have a just Right (and ought to exert that Right) to assist in the defence and good management thereof, both by their collected knowledge and judgment, and also protect its Rights by their equal authority and contributions. And doubtless every lawful Workman and Well-wisher would very willingly so assist, provided the easy ways or means could be laid before them whereby they might be convinced that such their assistance would be attended with any sure or probable success. And lo! these easy ways or means are before us, and we perceive them not! We know them, yet do not comprehend them. Behold, they are, *FREE AND EQUAL REPRESENTATION, BY DELEGATES!* And there is no other ways or means adequate in the least for any such like more or less important business. As for instance, Suppose that every lawful Workman in the trade was willing so to assist, that is, by their collected knowledge and judgment, and by their equal authority and contributions, support the business, that is now or that may be in future under consideration, respecting any particular

particular branch. Then where is the possibility of collecting this very necessary and essential assistance, without the proper means of FREE and EQUAL REPRESENTATION? And where are the proper means of FREE and EQUAL REPRESENTATION, without the necessary *Divisions* being first made and properly regulated among us? By and from which Divisions, Delegates or Representatives may be fairly and impartially elected, to compose a well formed Assembly, or general Committee of the whole Trade, in which may be centered and firmly cemented the *general interest*, the *collected knowledge and judgment*, likewise the *equal Authority* of every lawful Member; which interest can there be maturely deliberated upon, and which Authority thence impartially administered by lawful means.

Now, on the contrary, when any business is to be done relative to the Trade, then a general meeting is called for. But it is impracticable, yea, absolutely impossible, for every lawful Workman to come forward to these meetings, to give judgment and claim their equal Authority; because such meetings would then certainly be exceedingly too numerous, if not tumultuous, and, consequently unlawful. Therefore on this account but very few (comparative to the whole number) of lawful Workmen come forward on such occasions, and those that do come, compose what may be justly termed a random Assembly, in which there is more noise and dispute than business done: and what business is so done, I presume, is done more by dangerous partiality, and blind simplicity, than by solid argument, or by collected knowledge and judgment. And if you elect random and partial Committees, in course random and partial business must naturally ensue.

This hitherto has been too much the case. And how could it well be otherwise, when as yet you have provided no refuge for your Committee-men, in case of offending their employers and distressing themselves and families

families thereby, while defending and advocating your Rights? But some affirm, upon the ground of *honour*, that they are firm and superior to all timidity and partiality. But can they without an accusing conscience affirm this, upon the ground of *self-knowledge* and *experience*? Alas! they know not the depravity and frailty of human nature through the original *Fall*: for even while they are making this their boast, they often very unwarily discover their fears if not their treachery. If, to illustrate this, it be no Sedition to appeal to SACRED TRUTHS, then witness poor boasting and denying PETER! I believe he was as honest and as firm a Man as any that have been your Committee-men; yet all his boasted resolutions were completely defeated by a poor servant maid! Mark xiv. 66. &c.

But this and all other such like evil and inconvenience in your Trade will be effectually done away, when it is in a peaceable and lawful manner managed and protected by the *equal Authority* and *Contributions*, and by the *collected Knowledge* and *judgment* of all its lawful Members, through the instrumentality of FREE and EQUAL REPRESENTATION, in a lawful well-formed and regulated TRADE-ASSEMBLY, in some such manner as I now proceed to describe.

If it be lawful at all to regulate the Silk-Weaving Trade in a regular and peaceable manner, and to protect its rights by the equal assistance of all its lawful workmen,—Then when any material complaints are to be considered, or business of importance to be regulated relative to the general interest of the Trade, then an Assembly of *Delegates* or *Representatives* from each Division may be summoned to meet, at a time and place appointed: which meeting of such Delegates or Representatives may be properly termed—THE TRADE-ASSEMBLY. Then (in the same manner as a bill is brought into the Commons House of Parliament) shall all such causes of complaint and business of importance be brought in, and declared before the whole

whole Assembly, for them fully to consider of the same; and if they find any need for new Rules, Articles, Regulations or Propositions, or any to be mended or made void; then a sufficient or lawful number of them that best understand those particular subjects which come so before them, shall be formed into a Committee (which may be properly termed **THE REGULATING COMMITTEE**) to compose Articles, and make such Propositions upon the subjects that are under their charge, as may appear to them most conducive to the general interest and welfare of the whole Trade. And when they have so done, then all such their composed Articles and Propositions shall be laid before the whole **TRADE-ASSEMBLY**, for them to consider of and debate upon the same; and all such Articles and Propositions that meet with a majority of votes in the **TRADE-ASSEMBLY**, shall be copied by each Delegate, to be laid before each Division, that every lawful Member throughout the whole Trade may have full opportunity to consider of the same, and consult among themselves upon the merit or demerit of such Articles and propositions so recommended to their general approbation: and, at an appointed time, each man shall give his vote or voice, either for or against them, in their respective Divisions; and every division that have a majority of votes or *Ayes* for any such recommended Articles or Propositions, shall be declared in favour thereof; and all such Articles and Propositions that have the greatest number of Divisions so declared in favour thereof, shall then be established and confirmed by the laws of the Realm (as the Act or Acts of Parliament direct) and then abided by, until any inconveniency in them is discovered, then to be altered or mended by the same regular and lawful means.

This will be similar to a pass from Commons to Lords, and from Lords to Royal assent; with the *Tail* downwards, as it ought to be.

Now there is no necessity for any man to hold the office or retain the character of Delegate or Representative

tive any longer than occasions require a Trade-Assembly ; for when such occasions so happen, and a Trade-Assembly is called for, then each Division may quickly elect two of their Members that best understand those particular subjects or occasions that so require this general attention. One for a Delegate, the other for a Sub-Delegate. The latter to act as Delegate in case any accident prevent the attendance of the former. By this means no Division will ever be without their Representative in the Trade-Assembly. Likewise by this means you will find that the fundamental principles by which your Trade is to be managed, to be in a continual state of renovation, revolving from hand to hand, imparting as it goes essential knowledge and judgment of its true principles and interest, to every Member or Individual throughout the whole Society. Also by this means the eye of Reason and Inspection will be continually upon the watch against all mercenary and corrupt encroachments.

Behold, these are the easy and peaceable, the just and the lawful, the only and infallible ways or means !— To UNITE your Interest and manage your Trade by your collected knowledge and judgment ; and defend its Rights, by your equal Authority and Contributions.

First. By your COLLECTED KNOWLEDGE AND JUDGMENT. For there can be no Articles or Regulations of Prizes made in your Trade without being referred to your judgment and recommended to your general approbation.

Secondly, By your EQUAL AUTHORITY. For there can be no principle, rule or article laid down for the internal good management of the Society, but what may be first duly considered by every lawful Member, and approved by a majority of votes throughout the whole Society, and then confirmed by a due course of Law. Because the Authority of the Society will be delegated or reposed in the power of no man, nor company of men ; for you will retain this Author-

ity equally among yourselves, and your Delegates or Representatives will be only as instruments in your hands, or your agents, to compose articles and devise regulations and means most agreeable to all your wishes, and consonant to the general interest of the Trade. And when they have so done, it remains in your power to reject or confirm their labour and propositions, according as you find them affect your interest and happiness. And as the general good and welfare of the whole Society will alike concern every Member, therefore all regulations, rules, and articles that are found upon experience to be inconvenient and inconsistent thereto, may be easily mended or obliterated by general consent and a due course of Law. Also, as all will be equal in Authority, in this Society, therefore those Servants or Agents that are elected, delegated, or appointed to superintend, compose, regulate, and administer the laws of the Society, will become perfectly responsible for all their trust, and culpable for all misconduct or misdemeanour in that trust.

Hence learn the beauty and propriety, the strength and Authority, the nature and absolute necessity of free and equal Representation: It is the very bulwark of Rights, the only means to unite human interest, cordial friendship, and social happiness, firmly together. It is the source of knowledge, the channel of information, the very essence of well conducted Society; and I hope, ere long, it will be the strength, the honour, and glory of *all* Nations.

Now in respect to the equal Contributions, this, if rightly managed and properly applied, will be the natural cement to unite the interest and welfare of the whole Trade or Society firmly together.

Doubtless every lawful Workman would willingly contribute two-pence or three-pence per week for every Loom employed under his care, to have his Trade rightly and lawfully managed, and to enjoy such benefits therefrom for himself and family, as I will now endeavour briefly to describe.

I think with great propriety we may admit there to be at least 12,000 broad Looms of our Trade employed in this Metropolis, and two pence per week for each Loom will yearly supply a common fund with £5,200. sterling; but three-pence instead of two-pence will supply it with £7,800. sterling. Now either of those yearly sums will be abundantly more than is sufficient to enforce those laws which our Legislature have granted us for the protection of our Rights, and to procure others for our farther good; and what is more than sufficient for those purposes may be used for general benefits and advantages, as follows:

Pensions during life, to Members that are past labour, according to the sum they have paid in the common fund; the like to their aged widows, Cloaths Education and Premiums for Apprenticing, or otherwise promoting of fatherless Children. Full Provisions, of all sorts, for Orphans or Children that have lost both Father and Mother; also Education and Premiums may be allowed for the Apprenticing or otherwise promoting of all the Youths in the Society. Likewise Benefits for Births, Burials, &c. may be allowed out of the common fund; but not for sickness nor any other bodily infirmity, excepting Blindness, and Amputation, or the loss of Limbs. Relief for Sickness must yet continue under some other care, because it requires a very great guard against imposition. But as this Society will take the charge of Burials, aged Members, &c. it will greatly ease the expences and burdens of those worthy Societies, commonly called Box-Clubs.

But likely the aforementioned Contributions or annual sums will not be sufficient to support those much desired benefits and advantages for so great a number of People. However be they sufficient or not, you will by the power of your fund find many great advantages naturally and quickly unfold themselves, whereby you may greatly increase your Common

mon Stock*.—You may by the power of your fund purchase Land, build and purchase houses, also Looms and household furniture; which being so purchased, they will become the equal Right and property of the whole Society; therefore the profits derived from the rents and sale thereof may be reposit- ed in your common fund, to support the aforesaid and many other benefits: also in time you may purchase or hire Ships, and then increase your common treasury by commerce at Sea. You may get a Pawn-broker's Licence in the name of M, or N, and Co. Then when necessity constrains you to get a little money by pledging your property, you may reposit the interest of that money in your common fund; which will be only like taking money out of your right hand pocket and putting it in your left, which is much better than giving it to enrich sneering and avaracious Pawn-brokers. Moreover, instead of throwing away three, four, or £500. in tedious law-suits to convict unjust employers and fill the purses of crafty lawyers, you may with these sums put up those works for which such employers refuse to pay a just and lawful price. Likewise when any new works, or new figures in work, are discovered, and employers refuse to pay a fit and necessary or lawful price for the workmanship thereof; then the Society may put up all those works also, and enrich their fund by their profits derived therefrom, and fully reward the inventors for their ingenuity. Thus by the power of your fund, you may take the advantage of the unfair dealings of employers to benefit rather than impoverish yourselves.—By these means the tricks and emoluments of crafty lawyers will be spoiled and effectually done away; for these means will certainly bring employers to reason and lawful compliance much sooner

* By these means the BRITISH ASSURANCE SOCIETY of *Aldersgate-Street*, may increase their fund, and enlarge their benefits or Pensions to their aged Members, &c. And also elect their annual Court of *Directors*; by the same equal Methods, described for this Society.

sooner than lawsuits. Likewise by these means every lawful workman will be animated and fortified to defend the Rights of his Trade and demand the lawful price or rewards of his labour without fear or timidity from any quarter. Moreover by these means both employers and Workmen may become firm friends, united altogether by a consolidated interest.

One more very great advantage you will also have by so becoming ONE UNITED Company of *lawful Workmen* ; and that is, you will be able to keep out all intruders or unlawful Workmen by preventing the unjust and mean tricks of buying and selling your Trade. Likewise when there is any slackness of trade, means may be concerted for every one to bear a just part of the general distress, by equal contributions from all those that are in work to relieve those that are out. Or the Society may put up Modes, Silk, and other Handkerchiefs (which your own consumption will support) to help those who would otherwise be out of employ. And should there be (as I hope there will) any other oppressed useful Classes, such as Journeymen Taylors, Shoemakers, &c. unite their interest to become Trading and Benefit Societies by the like example, then you may buy your necessities of their Societies, and they in return of your Societies. And so you may mutually encourage and prosper each other.

But I presume there will be but little distress to fear from slackness of Trade ; because, as I have said, by the aforementioned means, Employers and Workmen may become firm friends, united by a sort of a Consolidated Interest. Therefore all the profits of Trade may be justly and fairly regulated, according to the goodness, quality, plenitude or scarcity of goods ; which will effectually do away the tricks of underselling, and prevent the great mischiefs of imposing upon the public and foreign Traders a bad or spurious sort of goods, which has greatly injured the
trade

trade in general, and grievously distressed many honest families and others that have been deeply interested therein. Moreover, as by the various just and lawful means which you will have to enrich your fund, your elder Members may be Pensioned at the age of fifty or fifty-five years, or long before they are absolutely past labour: Each man's Pension to be in proportion to the sum that they have paid in the common stock or fund, which doubtless will be sufficient to support them in a comfortable and decent manner during the rest of their days, and as they so retire with honor from their honourable toil, a wide field of industry will be naturally opened for all the younger Members.

Now the best ways or means to begin this sort of management of your Trade, is for you to consider and understand well the nature, the necessity, and utility of the Plan; together with the very great benefits and just advantages which it will naturally unfold, bring, and secure, to yourselves, your families, and your posterity, and to mankind universally; which considerations will naturally excite in you very ardent desires to begin and establish with all possible speed, such a laudable institution. The easy and ready means for which will then quickly be disclosed, and banish from you all vain excuses and indolent subterfuges, and support you with firm resolutions to surmount all difficulties arising from any stupid, mercenary, unjust, or despotical opposition.

But now turn your observation about, with a little judgment, and behold, the business is half, or three quarters done already in your hands! for I presume that most of you are Members of those worthy Societies called BOX-CLUBS, wherein you are already, with united friendship and interest happily joined. Therefore, behold, you have the necessary Divisions already composed, and money ready in your boxes to raise and supply a common fund to support the important business of your Trade now under the serious consideration of the

whole

whole community ! then let each of these your Societies meet, to consult the best methods to be taken, and draw an equal or an unequal sum out of each of your boxes, in proportion to the number of Weavers that are Members thereto ; which sums may be easily returned to your Boxes by an equal weekly, monthly or quarterly Tax, or payment easily levied upon all such Members of your Societies that are justly interested in the Trade ; and as your Societies so comply to afford this very necessary and essential assistance, then when they send their Money, let them elect one or more Delegates from each Society, to join the Committee of Finances. By these means your general Committee of Finances, or Trade-Assembly, may be quickly composed and authorized to inspect into or closely examine all the proceedings, and success, likewise the just charges or necessary expences fairly stated for the past and ensuing exigencies by your regulating Committee that has now got the present important business of your Trade under their Charge. Then each Delegate shall faithfully report the same before each of their Benefit Societies. Moreover this your general Committee or Trade-Assembly may meet to consult the most sure, firm, and lawful methods, to unite the interest and welfare of each Benefit-Society firmly together, and devise the means for each Society to manufacture such little works as they can ; which their own consumption (together with that of all assisting friends) may support, in order to increase their fund, sufficient to support all the desirable Benefits and just advantages which I have described. Also the said Assembly may contrive to form and regulate the necessary Divisions more equal and complete among you.

Then your neighbours of the dullest apprehension will be quickly convinced of their interest in the general good, and easily persuaded to unite and assist the cause. By these means, with rapid or accelerated speed,

speed, you may soon encircle all the lawful Workmen of your Trade in one compact body of **UNITED FRIENDLY TRADESMEN**.

And if any Company of **JOURNEYMEN TAYLORS** do unite themselves into any such like Friendly or Benefit and Trading Societies, then your Society (or any other able friends) may assist them to purchase a quantity of Cloth of the like united friendly manufacturers; and have your Cloaths made by them; that the profits which now go to enrich the opulent Monopolizers, &c. may be reserved in a fund for the same benefits and advantages to the Journeymen and their families as I have described for the **WEAVERS**. By the like example **SHOEMAKERS** or any other oppressed working people may be mutually assisted and for ever united in one common interest. Therefore, ye useful and beneficial Classes of every denomination, mark well, understand your **RIGHTS**; and pray consult together, and be ye united in mutual interest firm friendship, and secure happiness.

But if people, in common, are still averse to sound argument, and regardless of an essential knowledge of the true principles of their interest and happiness; still stupid, blind, and ignorant of the worth and merit of their honest labour, and tranquil arts; still prone to none but a little indolent ease, under their hardships, and simply inclined to bend their backs to be ridden upon like beasts of burden, and sneered at as an heedless *Swinish Multitude*, that dare not touch their Constitutional Rights; still pitiless of their Children, and Posterity!—Then, you, that are better informed and otherwise disposed, come forward, and be renowned as the founders of such a **REFORMATION** in the management of your Trade, which will tend to universal good, by shewing the way for a Reformation in all things needful!—Come forward, not only for **YOUR OWN**, but for the interest and happiness of **ALL PEOPLE**; and you will surely find
YOUR

YOUR OWN meet you by the way!—Come forward, and exert your talents, upon the broad principle (which was once the Duke of Richmond's!) to give unto every man *his own*!—Come forward with all the just, natural, and indisputable Rights of Man!—I say, Come forward with these just principles, and honourable designs, to begin and establish (the same as you might a common Benefit-Society) such a worthy institution; which none can despise nor oppose, without discovering at once the most deplorable ignorance, and stupid fool-hardiness, if not a diabolical disposition that vainly dream of finding happiness in uncertain riches, and in being *self-exalted* above their fellows.—And when by your collected judgment you have devised and laid down the *fundamental* principles, such as will bear the test of the most impartial examination; then, doubtless, your Members will very rapidly increase in number, till all are united; and as they so increase, the necessary Divisions may easily be made and properly regulated.

Therefore, I say unto you that understand and approve of these things—Come forward! fear no unjust opposition nor difficulties, which I hope will be but weak and few. For certainly ALL that are possessed of generous and philanthropic principles will highly approve and assist you in beginning, establishing and supporting so desirable so laudable an institution; which if adopted, will be the means to unite human interest, cordial friendship, and social happiness firmly together among all people; and which will ease the public, of the sight, complaints, and tumults of the Oppressed: which will unburden Parishes of the poor, and provide an Asylum for the aged and helpless, to prevent their grey hairs from going down into the grave in a filthy Parish Work-house—when feeble nature can no more support them under their toil!—Also it will rescue the growing Generation of Youths, from vice, shame, and destruction; and train them up to become polite and useful Members of Society.

Do

Do not we, and every other useful class of people, incessantly struggle under cruel oppressions, by which with accelerated pressure we are burdened? But they that will not help themselves shall have help from nobody.—The distressed waggoner, for craving help without using his whip and shoulder, was called fool for his pains. And are we any better than fools for crying “ Lord, Lord, help us!” if we will not strive to help ourselves, and each other? It is our clashing and divided interest that gives oppressors their great advantage over us. Let us then mutually endeavour by these means described to unite our interest, and use our utmost efforts, in all justifiable means, to surmount every obstacle; and remedy, if not effectually remove all our intolerable grievances; and surely, God will bless our friendly united endeavours: for He loveth to see “ *Brethren dwell together in Unity.*” Yea, it is for these and other happy purposes He has created us. And as this is my advice to every worthy useful or beneficial Class of People, I shall therefore conclude by dropping one very necessary and essential hint to you that call yourselves true friends to the Liberty and Rights of your Country, and of the genuine principles of a *glorious Constitution*. I assert that you are no such friends unless you have thoroughly studied and are fully acquainted with, the beauty and propriety, the nature and necessity, also the Strength and Authority of *Free and Equal Representation*. And if you have so studied and are so far acquainted with it, as to be fully convinced of the absolute necessity of it, for the Strength the Honor and Glory of Nations; then look but a little farther. and you will be also convinced of the absolute necessity of it for the just and equitable management of Trade and Commerce.

F I N I S.

